

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are *families*, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

STRIVE, WAIT, AND PRAY.

BY ADELAIDE ANNE PROCTER.

Strive; yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would now perchance disdain,
Will come when your toil is over.
And pay you for all your pain.

Wait; yet I do not tell you
The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, with hopeful tears:
An answer, not that you long for,
But diviner, will come one day:
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

UNIVERSAL POLITICS.

Home-Talk by J. H. N.

WE see in the history of politics in our country and in other countries, that there are always two parties, the administration party and the opposition party. There is the actual government—executive officers and cabinet powers—carrying on what is called the administration, which has a policy and a history; and there is also a party opposed to the government party. So in the general history of the world, as I understand it, there have always been two opposing parties. There has been, on the one hand, an administration party with its unitary divine policy of governing the world and guiding it to salvation, as disclosed in the Bible and in the history of the Jewish people, commencing with the covenant of God with Abraham, and continuing to the time of Christ's appearance and second coming, and through the subsequent history of the Gentiles. Then, on the other hand, there has been all the way through an opposition party. It has existed extensively in the form of idolatry, but its substratum is worldliness and unbelief; and these are as virulent in modern civilization as ever they were in heathenism. The same great division of the world into two parties exists substantially even now in Christendom. There is the administration party and the opposition party. Now every one of us should be able to say, "I am an administration man; I go for the government;" and every one should have an ambition to understand the course and policy of the administration; and to show his activity and loyalty in defending it, justifying it, and supporting its measures. In that sense I count myself a politician, a party-man. I am wholly devoted to the administration. That is really what is meant when we confess our loyalty to the Bible. We call ourselves Bible men, and the

sum and substance of that confession is that we are devoted to the great government of the world that has been at work in all nations from the beginning, and which has developed its policy to a very considerable extent in the Bible. That is the value of the Bible to us.

We must not be party-men in the usual sense of the word; that is, support our candidates without reference to truth; we must find a way to become partisans of the truth itself, which really is God. God is light; God is truth; and if we know who our leader is, in supporting the administration we shall become partisans of the truth, the whole truth, and nothing but the truth. There is no danger of excessive zeal for that. In fact, the very thing above all others that God desires is, that we should become thorough-going partisans of the truth and throw our whole souls into its service. We need not be afraid of being too enthusiastic in that direction, because the love of truth is a self-regulating principle.

My purpose is to be loyal to the administration. I desire to take large statesman-like views of God's dealing with the world, and learn to justify and defend the policy that has been pursued in training the Jewish nation; in sending Christ into the world; in sending the Bible into the world; in giving the Bible to the Gentiles; in allowing the Catholic Church to become such a powerful organization, and then favoring the reform churches which now rival that church in influence. I desire to be able to trace the policy of the heavenly administration through all history, and understand and justify it; not in a man-worshiping or even a God-worshiping spirit, irrespective of the truth, but in the love of truth, and with rational, scientific zeal. Thus alone can I help the administration and forward its interests.

The history of the world everywhere reveals the purpose of God going forward. The marks of his policy are always visible. The history of the world is vertebrate—it is a connected, organized system, and the purpose of God is its backbone.

It is the true distinction of an administration man that he is in favor of organization, and sees an organic plan in the whole history of the world. The opposition man is in favor of disorganization, and sees nothing but chaos in the history of the world. The really intelligent administration man is one who knows in his head and in his heart what are the great objects of the administration, and goes with it and for it. He is in more or less personal communication with it; and in proportion as he becomes known as a faithful and intelligent administration man, he will be trusted with the secrets, purposes, business and policy of the administration, and set to work for them. He

will rise in the party just as persons do in minor politics. The administration above is glad to find men whom it can trust. This is the way to inspiration and "the honor that cometh from God only."

GOVERNMENT JOBS.

[Selected from G. W. N.'s Writings.]

"THE right to work," is the rallying cry of the Chartist and Republicans of Europe. In the over-peopled, capital-crushed countries of the old world this demand of the masses has a meaning that we hardly realize as yet in our land; but it is evidently one of the deepest and dearest human rights, and one of which we cannot be deprived without destroying the very platform of our existence. From labor results production; and the right of labor implies the right to produce and to enjoy the good things thus derived.

What is thus claimed as a right in the relation between man and man is an inestimable gift and privilege, looking toward God as the great employer. We don't care so much to maintain our right to work against our fellow men, as we do to secure permission to work from the government of heaven. There is the great capitalist who dispenses profitable jobs. The only work that pays in the long run is that which is given to us by God. However the body may be supported for a time by uninspired labor, the spirit starves, the soul grovels in idleness. What we want, to satisfy our self-respect and stimulate to successful exertion, is the consciousness of a commission to do business for him we worship. It is possible by waiting on him to get such a commission; we can get jobs to do from heaven; and at such times we get our pay in advance—in the influx of life which goes with God's word, empowering us for its execution. Let all look to God for the privilege to work—thankful for the smallest favors in this line, appreciating the blessedness of a call to coöperate with the Most High. The end will be constant satisfaction, and office and emolument far exceeding any in the gift of earthly governments.

THE OPEN DOOR.

The more we know of the gospel the more it is seen to be all contained in the confession of Christ. We choose to be swallowed up in the "foolishness" of this idea; for it is nothing less than the mighty power and wisdom of God. This simple testimony of Christ, by Paul and the other apostles eighteen hundred years ago, revolutionized the world, and is still sounding above all other sounds. The confession of Christ is the connecting doorway between this world and heaven; it is one that selfishness and Satan cannot find or pass; but to the lowly spirit it opens the green pastures of peace, and will prove broad enough to let in the Father, Son and holy angels, the whole universe of truth and beauty upon the earth. The search of philanthropists and reformers, of pleasure-seekers, improvement-seekers and rest-seekers will end alike, at last, in a confession of Christ. We think the blindness of the world in regard to this subject is passing away. The spirit which hates the name of Christ is losing its hold, and there is more freedom to

believe and confess the great gift of eternal life than ever before. The inspiration of this faith is steadily pressing on unbelief, enlarging the place of Christ's name, and giving scope to its almighty power. It will surely go on until "the dead shall hear the voice of the Son of God, and they that hear shall live." Meantime, let us think that from the hearts of all true believers a united and perpetual confession of Christ is going up. So far as this is the case his prayer is answered and God's kingdom come.

CHRIST ARISEN FROM THE DEAD.

The faith of Christ is *resurrection faith*. In fact, faith considered as a whole has always been matched against death, and has triumphed in resurrection. This was the tone and standard of Abraham's faith. It is said he believed in God who *quickeneth the dead*; and again, that he offered up his only begotten son, "accounting that *God was able to raise him up even from the dead*, from whence also he received him in a figure." Thus, at the very commencement of faith history in the world, God stamped its character as the antagonist and conqueror of death. In Christ, this faith reached its full maturity. In the days of his flesh it is said "he offered up prayers and supplications with strong crying and tears *unto him that was able to save him from death; and was heard in that he feared*." The resurrection of Christ exhibited the palpable, victorious results of faith. The battle with death was fought before the universe, and faith was declared the victor. "Having spoiled principalities and powers *he made a show of them openly*, triumphing over them in it."

The faith thus developed by the resurrection of Christ from the dead is now freely offered, with all its victories, to the world. As Christ is King by the resurrection, so the faith which he gives, and which constitutes our union with him, is resurrection faith. It has been through death and destroyed it. This tone of faith is sounded forth from the whole resurrection church, and will surely penetrate even the silence of Hades, and awaken all its sleepers. Do not forget that the faith of Christ is a resurrection power.

TRUTH APPLIED INTERNALLY AND EXTERNALLY.

BY HENRY J. SEYMOUR.

PROBABLY the greatest need of the world now is a proper knowledge of the two ways of applying the truth—a recognition of the fact that both an inward quickening and an outward cleansing are essential to the work of salvation. The necessity of the internal as well as the external application of the truth is well illustrated in the eighth chapter of John. It appears from the account, there that Christ was addressing a mixed multitude of the Jews, some of them ready to believe on him and some of them ready to stone him. "Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." When they intimated that they were free already he replied, "He that committeth sin is

the servant of sin," plainly intimating that his great purpose was to save them from that servitude. We also infer from the text first quoted, that the mere fact of their believing his word at that time was not sufficient to save them; for he says, "If ye continue in my word ye shall [i. e., at some future time] know the truth, and the truth shall make you free."

What were the great impending events which was to give the knowledge of truth which was to free them from sin? It was evidently his crucifixion and resurrection, to which he refers in a preceding verse, where he says, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself," etc.

The interpretation that we would give the whole passage is this: that Christ, by the words that he was speaking to the multitude and by the magnetism that attended them, was making what we may call an external application of the truth or washing; secondly, that he did not anticipate any permanent good results from this external washing, except as the effects of it would remain until the shedding forth of his spirit upon the world after his crucifixion, by means of which those who believed on him would receive an inward quickening or application of truth which would forever free them from sin.

It is from lack of appreciation of the necessity of this twofold application of truth, the Spirit of Truth internally and the word of Truth externally, that so many of the well-intentioned efforts toward reform and perfection prove a failure. Those religionists who rely wholly on the law, on exhortation and external means generally, without recognizing and giving place to the Spirit of Truth working within the hearts of men, will surely fail of attaining their object. On the other hand, those who give their whole attention to the getting up of revivals, without giving due attention to the outward washing of the word, are in danger of an equally disastrous failure. Young converts who have experienced a touch of the inward quickening of the Spirit of Truth are often in serious need of the outward washing of the word. They are like new-born children, and require the tender, solicitous care that loving parents only can give. It is to the young convert that the immanent value of Communism is chiefly manifest. A religious Community is the nursing mother of these spiritual children, and its most important office is to bring them up from the condition of babes to that of hardy and self-reliant manhood. God speed its mission.

"THE JUST SHALL LIVE BY FAITH."

WHAT tribulations, inward conflicts and acute sufferings, Paul had experienced in order to give utterance to this comforting truth, we can only surmise; but all believers know full well that he must have gone through no little suffering and severe discipline to have received the support from God contained in these words.

Universal experience and observation show that the action of selfishness, stimulated by unbelief, renders the position of a believer liv-

ing isolatedly very trying. He sees all around him acting in a manner which begets strife and enmity. All this being repugnant to his heart, he is cut off from fellowship with the world. Inexperienced in the wiles of Satan, his spirit is taxed to the utmost to keep him from being overwhelmed in doubt and unbelief. He may be placed in a variety of trying situations from which he sees no way of extricating himself. He may be poor in purse, without work and with no visible means of providing for the common wants of life. Or he may be racked with physical pain, and find no apparent relief. Or he may be alone in the world, with no one near to whom he may open his heart, and with whom he may have fellowship. Or he may be starved in his social nature, and long for companionship beyond his reach. Or he may be so circumstanced as to have no outward communication with the church, and be deprived for the time being of any approach to it. Or he may have been led into some unwise act for which Satan has brought him to the verge of self-condemnation, and compelled him to wrestle as for life with the spirit of darkness. Or he may in a moment of trouble and weakness let unbelief come in and close his mouth to the confession of Christ. Or he may be so engulfed in distressing circumstances as to see nothing but gloom around him.

But be his circumstances and experience what they may, if he gives not up his faith, and in the very face of the most bitter trials keeps his eye on God, and assumes the offensive in the confession of Christ a whole Savior, maintaining boldly that he is no more his own, but has been bought with a great price, God will be his keeper—his arm will surely uphold him. He will in his own good time dispel all darkness and reveal the way out of all difficulties.

God will honor his own word; and as he has declared that "the just shall live by faith," we may have perfect assurance that no believer true to his confession can or will ever be placed in any adverse circumstances from which implicit faith in and confession of Christ a perfect Savior will not either extricate him, or make them serve him in working out his redemption.

If any believer has been checked in his progress or discomfited in his plans, he will find on close inspection that he has failed in some way to comply with the conditions which God has instituted for approach to and union with him. God is not a hard task-master; but, on the contrary, merciful, long-suffering, easily entreated, and ready to bear with and be lenient to all whose hearts have been turned toward Christ, and who are struggling to attain union with him. And he virtually says to all through Christ, "Be not discouraged, persevere and endure to the end; and great shall be your reward." But believers must grow into an intelligent understanding of the saying—"The just shall live by faith"—they must learn to appreciate it as Paul and the Primitive Church appreciated it. Paul's definition of faith, to wit, "the substance of things hoped for, the evidence of things not seen," implies a depth and breadth of meaning extending from the least to the greatest of spiritual truths. His illustrations of the influence and results of

faith portray the power, love, and faithfulness of God, and the heroism and accomplishment of those whose perfect faith in him made them in a measure recipients of his own ability.

On the first confession of Christ, the believer enters a new realm, and finds himself cut loose from old moorings, and obliged to make headway through bewilderment, perplexity, and temptation. His old life, or in other words egotism, blinds him for awhile. He attempts to save himself through his own strength; but after repeated failures he learns that on the love, wisdom and power of Christ working in and through him he must now depend. This lesson learned, he sees that the confession of Christ, and thereby continuous growth, are now set before him as his work. Gradually his spiritual perceptions become acute, and he begins to realize some of the fruits of his faith, which stimulate to persevering efforts, when he discovers that *love* is the true medium through which faith works. As he becomes more and more conscious of this, and his heart is thrilled with the discovery that God loves him and exercises faith toward him, his love gives birth to gratitude; and between him and God and believers communion is established, in which his heart expands and his mind grows. Previously his apprehension of God's ways and means in meeting all his wants, and protecting and leading him, had been obscure; but now he sees that God works in an intelligent manner, and adapts means to ends. Degree by degree he is taught to discern the spirit of God and his plans, movements, and modes of thought and action, in himself, in others, and in the universe. And in this, as he perseveres in his confession of Christ, he advances until the whole scheme of salvation becomes clear to him. Finally he attains a state in which, constantly exercising faith that worketh by love he has learned the lesson that "the just shall live by faith." And having thus become converted and as a little child, he enters into *rest*, and forevermore looks to his heavenly Father for all things.

M. L. B.

A YOUNG MAN IN DIFFICULTY.

DIAGNOSTIC discourses by the clerical profession are becoming fashionable. Pastors of churches not unfrequently expose the religious difficulties of their church-members—giving a sort of analysis of them and suggesting a remedy. On Sunday, the 7th inst., I listened to such a discourse by the Rev. W. H. Murray, pastor of the Park-street Church, Boston. Mr. Murray is a good elocutionist, and is one of Boston's most popular preachers. The house was crowded on this occasion. It was communion day with his flock, and the reverend gentleman stated that since his Friday evening (preparation) lecture he had received a note from one of the younger members of his church which gave him some concern, and he had resolved to answer it then and there. This was its substance:

"DEAR MR. MURRAY:—In your Friday evening lecture you exhorted the church to prepare for fellowship with Jesus at the approaching Lord's Supper, and to expect that love for him would fill their hearts. Now, for one, I do not know how to love a person whom I have never seen nor heard speak. To me Jesus is a myth. I hear him often spoken of, but I know nothing about

him. How is it possible for me to think and feel otherwise?"

After the reading of the note, Mr. Murray said in brief:

"With the Jews the arts were uncultivated. They were prohibited from making the images or portraits of persons. Hence, we have no authentic portrait of Christ in print. With the Greeks the case was different; and so of the Romans. We have the portraits of Plato, Socrates, Homer, and many others, preserved to us, and we can study them and appreciate the reality of their existence. The coins issued by different emperors of Rome bear their images, and we can learn something of the personality of the emperors from such sources. But as to Jesus we have nothing of this kind. In the third century a letter was discovered purporting to have been written by a person living contemporaneously with Christ, who was acquainted with his person, and from the descriptions of this letter the current portraits of the Master were sketched; but this letter, it has since been proved, was a forgery. We have, therefore, nothing reliable touching the person of Christ except what we can glean from the Scriptures. Probably God designed that it should be thus. For myself I do not ask it to be otherwise. How then is it possible for us to know and love Jesus Christ? This is the question the young man puts to me. I answer, By and through the imagination. Our imaginations of the person of Christ may vary with our different individualities, but this does not prevent our fellowship with him through such means."

This was the substance of the Rev. gentleman's answer to the young man. To me it was interesting and true enough so far as it went, but it did not go far enough. I could not but feel a solicitude for that young man, and a fear that his scruples had not been fully met. The imagination is one of our faculties, and unquestionably plays a part in the introduction of the human soul and heart to Jesus Christ, but it is far from being the chief instrumentality. Christ said to those about him "Have faith in God," or, as it reads in the margin, "Have the faith of God." Man has an inward, spiritual nature as well as outward, and if he did but know it, the quickening power of that spiritual nature is Jesus Christ himself. "The light shineth in darkness, and the darkness comprehendeth it not." "Say not in thine heart, Who shall ascend into heaven to bring Christ down again from above: or, Who shall descend into the deep to bring up Christ again from the dead? But the word is nigh thee, even in thy heart and in thy mouth; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Christ is in all flesh, and of course he is in us personally. This is the fundamental teaching of the New Testament. To realize this I must have faith, and you must have faith, and that young man must have faith. But faith is itself a spiritual quality or element within us, and on our part the exercise of the will rather than the imagination is necessary to call it forth. "God *is*, and is a rewarder of them that diligently seek him," but in coming to him we must *believe*. If you do not believe all this, confess what you do believe and go forward. Keep stepping, and you will finally attain your heart's desire.

The extreme materialistic view of things taken by the individual referred to is objectionable because of its limitations. If he would but consider that there is a realm of facts not cognizable by the five senses, pertaining to the in-world, even more palpable than the facts of physical science, he might then have fellowship with such a being as Jesus Christ, feel his love in his heart, and that too without essentially drawing on his imagination

at all. Faith is itself "substance" as much as bread, and Paul says it is the evidence of *things not seen*. B.

THE PETRIFIED FERN.

In a valley centuries ago
Grew a little fern leaf, green and slender,
Veining delicate, and fibres tender,
Waving, where the wind crept down so low;
Rushes tall and grass and moss grew round it,
Playful sunbeams darted in and found it;
But no foot of man e'er came that way;
Earth was young and keeping holiday.

Useless? Lost? There came a thoughtful man
Searching nature's secrets far and deep:
From a fissure in a rocky steep
He withdrew a stone, o'er which there ran
Fairy pencilings, a quaint design,
Leafage, veining, flores, clear and fine,
And the fern's life lay in every line:
So I think God hides some lives away,
Sweetly to surprise us the last day.

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ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JULY 29, 1872.

It is noted as one of the signs of the times that the word "international," is coming into common use. According to an English paper it originated in the Great International Exhibition of 1851—"the first time," it says, "there had been any great general union of all the nations since the original dispersion after the Tower of Babel." Now we have "International Congresses," "International Conventions," "International Societies." Its coinage and use are but expressions of the universal sentiment of brotherhood—solidarity of interests—which is destined to be more and more fully recognized the world over.

A friend has sent us an extract from a western paper which contains the startling news that the Oneida and Wallingford Communities are in great peril, not from outside interference, but "from criticism; and the criticism is not that of the world's people, but that of the saints themselves." It says:

It is a custom established by their founder, the revered Noyes, that every Saturday night, at a general gathering, a certain portion of the brethren and sisters shall be openly criticised by the others. Human nature is the same even in a Community, and the book issued at Wallingford suggests a vast amount of bickering in the past by its announcement: "It has been found best that there should be no reply to this public criticism." Even the rule, however, has been unable to prevent reply. Men and women who believe (or pretend to believe) that they are living in a state of absolute perfection cannot but feel that all criticism on their conduct is most unjust. Hence, debate and counter-debate. Hence, a general quarrel. There is a lull now, which, we trust, for the sake of purity, is but the calm before the final storm in which the whole system will suffer shipwreck.

We are of course relieved to find that the peril is no greater; for if the Communities thrive until internal criticism destroys them, their chances for immortality are very good; since every succeeding year increases the appreciation in which the system of mutual criticism is held by the members of the Communities. Instead of causing discontent and bickering, it is the very antidote for these evils. It makes an end of backbiting, quarreling and evil-speaking of all sorts, and by kindly pointing out faults in individual character leads to their removal: in short, it is the grand promoter of personal improvement and social harmony. Without it, the Communities might have gone to pieces long ago; with it, they may rest assured of a long life.

Now the extract is before us we may as well cor-

rect a few of its blunders. It is not a custom, as the extract affirms, "that every Saturday night at a general gathering, a certain portion of the brethren and sisters shall be openly criticised by the others." We do not remember that any such Saturday-night custom ever prevailed in any of our Communities; and, indeed, criticism in the general gathering can scarcely be said to prevail at all in the Oneida Community at present; criticism is generally given at the special request of the subject, and by a committee of his own selection. These facts prove how incorrect is the statement that the Community members "feel that all criticism on their conduct is most unjust." On the contrary, it is desired as a favor by all the earnest for self improvement, and most universally promotes good fellowship. Nor is it true that our practice of criticism leads to debate and counter-debate, or that there has ever been anything like an approach to a "general quarrel, or that members "believe they are living in a state of absolute perfection;" but it is scarcely worth the trouble to correct such absurd statements. Fortunately, there are few persons foolish enough to believe them.

Is it not possible that it may be a very little step from isolation to Communism, and that this step may sometime be taken by multitudes, and even nations at a time? It is easy for a great people, whose sense of right has been so cultivated as ours, to forsake all and to hurry with impetuosity to such a war as we had with the South. The Crusades made of the isolated and selfish peoples of Europe a vindictive unit. The nations became united as by an electric shock or a chemical transformation, and were at once terrible in their might and sublime in their common enthusiasm. There are enough of such instances to show that man's susceptibility to unity is immense—that under certain impulses it may even become a mighty and irresistible passion. Men may be always in danger of being caught by a vast enthusiasm, which shall suddenly sweep away all religious differences and all social distances to unite them in a common purpose. The great enthusiasms which have drawn peoples and nations together in unity differ only in degree from that which on the day of Pentecost "like a mighty rushing wind" came upon "men of every nation under heaven." In that enthusiasm it was easy for more than three thousand souls to "be together and have all things common." Only an enthusiasm for Christ could make such blending as that. But as good is stronger than evil, so men are greatly exposed to this enthusiasm and certain to be caught by it at last.

COMMUNITY JOURNAL.

ONEIDA.

Wednesday, July 24.—A picnic of seven hundred here from Pulaski. This small army arrived at the station at 12 o'clock, and marched in procession upon our grounds, led by a Brass Band and fireman's company, handsomely dressed in uniform. The weather was most auspicious—cool, bright and breezy. Two hundred and fifty of these people called for dinner at our dining-rooms, while the remaining four hundred and fifty betook themselves, with their baskets, to shady nooks beneath the trees on the lawn. A large number of the party being here for the first time, the pleasure of novelty added zest to the occasion. The concert at 3 o'clock passed off pleasantly, but the Hall could scarcely have accommodated another individual. The Pulaski Brass Band played frequently during the afternoon, always with appreciative groups of listeners, either at the windows or seated on the grass. Though a small organization, these musicians displayed much taste in execution, and the pieces selected by their leader were of a style

most pleasing to our fancy. We wish to make grateful recognition of the quiet and orderly behavior maintained by our guests throughout the day. They took their departure at about 6 o'clock amid a mutual waving of hats and handkerchiefs.

—We received a pleasant visit on Sunday from Mr. D. T. Gardner, of New York city, and Miss Cathrine Dikhova, a young Russian lady, introduced to us by Mr. A. Brisbane. They arrived at 8 o'clock in the morning, and remained till 8 in the evening. Mr. Gardner is a nephew of Dr. Draper, the author of the "Intellectual Development of Europe," and is one of the founders of the Liberal Club in New York. Miss Dikhova is the daughter of a princess, and her father is General of Artillery at St. Petersburg. This young Russian lady, though not yet 21, is very talented and highly educated. It is but four months since she began speaking English, and she now converses quite fluently, comprehending readily everything said to her. She is mistress of seven languages—Russian, Polish, French, German, Greek, Latin and English. She graduated with high honors at Kasan when sixteen. She received at that time the badge of her Majesty, which gives her power to appeal to the Emperor for any favor, and also the privilege of attending court balls. She is one among only four women who have been honored by her Majesty's badge during the last forty years, as it is only awarded to those who display extraordinary talent and proficiency. Not satisfied with the amount of education she had received, and there being no schools in Russia where she could pursue the higher branches, she employed private tutors, devoting the following four years to the study of mathematics and physics, and was examined by the faculty at Moscow. She is a poetess, a novelist, and a correspondent of a monthly journal published in St. Petersburg. She came to this country for the purpose of studying the woman movement here, examining the medical colleges for women, etc., with a view to assisting her own countrywomen. She was the first to appeal to the Emperor to open colleges to women. She intends starting a woman's journal when she returns to St. Petersburg. She is a believer in the equality of the sexes, affirming that women only require the same advantages as men to fully equal them in intellectual power and attainments. The principal interest she showed in us was in regard to the condition of the women and children, and she several times expressed her satisfaction at having come here to see and inquire for herself, because heretofore she had been much misinformed by what she had heard and read.

—Mr. M. L. Bloom gave us another "Reading" Saturday evening. The piece which entertained us most was a burlesque written by himself of the fashionable rendering of an operatic duet, and was entitled, "Feline Courtship." The author personated in a very amusing manner an animated colloquy between Mr. Thomas Cat and Miss Maria Cat. When night had been made sufficiently hideous, Mr. Underwood, attired in a night-cap and gown, rushed upon the stage with the frenzy of a man who has endured an infliction until the last atom of fortitude has given way to indignation, and flung his slippers in the direction of the disturbing sounds. This act terminated the "Courtship" and brought down the house in a round of applause.

—Who that has acquired the art of swimming does not remember the joy and satisfaction experienced in the achievement? There is hardly a prouder moment in a boy's life than when he can first say to his friends, "I can swim." And is there not reason for rejoicing? For he who has learned to swim has become master of an element which covers two-thirds of the face of the earth.

How can man properly be said to have dominion over the earth, and especially the sea and the fishes that live therein, without learning to swim? Why, this acquirement virtually more than doubles the area of man's sphere of life and action, and proportionally increases his sense of freedom. Alexander the Great sat down and wept, after having, as he supposed, conquered this world, because there were no more worlds to conquer; but no man, Alexander not excepted, has any reason to think he has made the conquest of this world, and so can turn his weeping, longing eyes to other spheres, while the watery element is his master. But we are guiltless of a purpose to write a dissertation on swimming. We only intend to give some account of our experience the past few weeks in teaching a class of young boys, whose ages range from seven or eight years to the "teens," to swim. This daily lesson and exercise in the Creek has materially alleviated the discomforts of the "heated term," besides inspiring unwonted enthusiasm in the boys. At first they had not much purpose to swim, but gave themselves up to mere sport and playful antics in the water. They heeded exhortation, however, to seek improvement and exercise themselves in learning the art, and at once began to make marked progress. First, the eldest boy got the knack, and began to rejoice and magnify his exploits and newly-gained powers. His enthusiasm encouraged and stimulated the others, and the swimming contagion caught and spread through the whole class. They were timid at first about putting their heads under water—"ducking," as it is termed. This fear overcome, they were well past "the dweller of the threshold." Those who found it difficult to keep their heads above water while making the swimming motions ("dog-paddle" being resorted to by some) first acquired the ability to swim under water, and by a little practice were able to hold their breath long enough to swim a rod or more. The initiatory step being taken, the various accomplishments and accessories of the swimming art, as floating, diving, swimming on the back, etc., are rapidly acquired. The conditions for learning to swim seem to be a certain degree of caution combined with courage and abandon. Boys generally have the latter pretty well developed, while necessary caution may have to be supplied by the instructor in charge, who must be exceedingly prudent; but for such careful guardianship we should undoubtedly now mourn the loss of one or two small boys who were carried by the current beyond their depth.

W. H. W.

WALLINGFORD.

Friday, July 19.—The factory has taken a long march to-day. It is already across the meadow and within about fifteen feet of the tail-race, which it will have to pass. Twice again it must cross the river before it will reach its final destination. The telescope is in great demand at the house. Some one is using it most of the time; now perched on a chair in the Hall looking through the upper half of the window, trying to see above the tops of the intervening trees; now confirmed in the belief that the view from the "student's room" is the best; but as the object of interest continually changes its place, that which was a fine view from one window soon becomes no view at all, and another has to be sought. The factory is in better condition now than it was before the moving. It had settled somewhat in the center of its sides. Trusses have been inserted under the second floor, and heavy bolts have been put in from these to the beams on the first floor. Braces run from these trusses to the corners of the first floor, well secured there by bolts. Whatever strain comes only tends to pull the building up in the center, so that it is now as straight as need be. The rollers do not run the length of the

building as is the usual custom, but are confined within a certain space at each corner. There are three of them in constant use, and there is an extra one to put in at each corner when one rolls out. The inside walls of the building will suffer no injury. Mr. Hamilton says it is the first really nice job of moving he ever saw.

—At the dam the work goes along well, good weather and good luck generally attending it. They have commenced setting the timbers for the waste-gate. A stone six feet wide and ten or twelve long has been prepared on which these timbers will rest. The yellow-pine timber for the top of the dam wall and for the construction of the flume came to-day. The brick work on the wheel-house is finished about two feet above the second-story windows.

—Mr. N. has long been in the habit of excusing himself from long conversations, on account of a weakness of the throat; but he sometimes has to resort to strategy to escape from strangers, who are anxious to converse with him. The following racy paragraph from his pen at Wallingford gave us a hearty laugh this evening:

"While I was at the dam, a man fixed his attention on me in a way that made me think he wanted to talk with me. I determined to escape, and started up the hill; he started after me. I walked fast; he walked fast; I walked faster; he walked faster; he was gaining upon me: I took refuge in Mr. Shelley's shop; he walked just by the shop and sat down on a log, evidently watching for me. My will was up; so I got out of the window on the opposite side, and, keeping the shop between me and the man, I made a detour around the oat-field and got home. That man soon after called at the printing-office, but did not get at me. Charles says he belongs in Bridgeport and wants to join."

The window which Mr. N. got out at was a small one and in full view of a crowd of workmen under a shed near by. While he was making his exit Mr. Shelley stood at the door and diplomatically diverted the man's attention; but by and by he said, "Is Mr. N. here?" "No," answered Mr. S. "Where is he? (eagerly and anxiously) I thought he came in here." "Gone to the house." "Why! I wanted to talk with him. I have been watching for him to come out, and I did not see him go."

THE LATE ACCIDENT ON THE MIDLAND.
ITS PROBABLE CAUSE.

SEVERAL theories have been advanced to account for the accident on the Midland of July 19th (reported in the last CIRCULAR), which we will briefly consider:

1. The Oneida correspondent of the *Utica Herald* stated in his dispatch that the accident was caused by a broken rail.

On what authority he made this assertion I do not know, but it was without the slightest foundation in fact. At the point where the cars first left the rails the road-bed, ties and track were in perfect order, as many who visited the wreck soon after it occurred can testify.

2. The slipping of one of the wheels on the axle, thus allowing it to drop down on to the ties.

On hearing this hypothesis advocated as the cause of the disaster, Mr. Alfred Hawley, Superintendent of the O. C. Machine-Shop, made a careful examination of all the wheels in the wrecked portion of the train, but in no case did he find a wheel which had been moved from its proper position on the axle. Besides, if a wheel had slipped on the axle there would have been but a single mark on the ties as the opposite wheel would have kept its place for a short distance. A careful inspection of the track shows a corresponding

indentation made by the opposite wheel at the point of departure from the rails. Both wheels then must have left the track at the same instant.

3. It was stated by some one that the car was thrown from the track by the dropping down of the brake.

If the car had been thrown from the rails by running over some obstruction, either a portion of a brake or anything else, there would have been some evidence of it at the place where it happened. There would have been some mark or scratch on the ground or ties. A mere glance at the road-bed and track shows an entire absence of anything of the kind. Not a scratch nor a bruise are to be seen before we come to the clear-cut mark on the ties made by the flange of the wheel as it left the rail.

What then was the cause of the disaster? What caused the middle portion of a train to leave the track on a straight, level, well-lined, and well-ballasted portion of the road? After a careful examination of the road-bed and track, and hearing the verbal testimony of a brakeman who was on that portion of the train which first left the rails, we are convinced that the accident was caused by *an improper application of the brakes to the forward part of the train when running at high speed.*

The train was made up as follows: immediately following the engine were two box-cars, then two empty platform-cars, followed by twelve or fourteen cars loaded with coal and miscellaneous freight. Now hear the testimony of the brakeman: "I had just left the engine, where I had been to tell the engineer to run into the yard at Oneida, when I found we were running at a high speed on a down grade—I should say we were running at least 20 to 25 miles per hour. Our orders are to set up the brakes on a down grade. I set up the brakes on the two box-cars, and had just taken hold of the brake-wheel of the first platform-car when I saw that the second platform-car was off the track. I waved my hand to the engineer, but he was looking the other way. In a moment my own car was off, and was slewed around across the track. I held on till I saw everything was going to smash, and then jumped."

Here then are the facts:—a loaded train had just reached the foot of a heavy grade, and was running, it is safe to say, at the rate of 20 miles per hour. The brakeman (a new hand) becoming alarmed at the speed, and remembering his instructions, begins at the engine and applies the brakes to the fore-part of the train. For an instant the first two cars and engine are checked by the brakes, while the heavy after-part of the train, under the tremendous momentum it had gained on the down grade, crushed forward on to the intermediate light platform-cars, and lifted them from the rails. Any one who has seen a moving car or portion of a train strike a train at rest will have noticed the tendency of the cars to rise at the point of contact.

This then is our theory. The two light platform-cars operated as a flexible link between the forward part of the train, which had been checked by the brakes, and the heavy after-part under the impetus of high speed on a down grade. The marks on the ties where the wheels first struck indicate that the car did not strike the ties with its full weight, but was held partially suspended by the crowding momentum of the loaded train behind.

There is no question but that a large proportion of the railroad accidents in this country are directly traceable to the ignorance or carelessness on the part of conductors and brakemen in charge of trains. Men are placed in posts of the gravest responsibility, and left to learn their duties as best they may. The railroad companies declare that they are compelled to hire whoever they can get. Yet these same companies would never think of

giving a man charge of a locomotive without a long preparatory drill as fireman or service in the repair-shops. In all other departments of railroad and engineering operations intelligence and education have been found to pay. Why not among brakemen? What is the use of employing educated engineers to plan and build costly roads and rolling stock to be wasted and destroyed by ignorant and often criminally reckless men, who are too often placed in charge of such property? A single accident often costs enough to endow a college or a school of engineers. What company will start a new system and save its property and the lives of the traveling public by educating its men? G. E. C.

A RIDE TO NEWPORT--CUBAN MATTERS, ETC.

Newport, R. I., July 24, 1872.

DEAR EDITOR:—If ever you are in New York city when the thermometer stands at 100° in the shade, take my advice and get on board the steamer "Bristol" for this place. The breeze will be found refreshing; the appointments of the boat magnificent; the music by both the brass and string bands very entertaining, and a nap on the floor a novelty; you will get no state-room unless you order it two weeks ahead. Then this place is so cool and so expensive; even if you get very little of the comfort of life you have the satisfaction of paying, and that roundly; but then you are among fashionable people, whose chief ambition is to be thought a little richer than their neighbors. But not with such as these do we mix; thanks to a friendly fellow-passenger who recommended me to the "United States Hotel," an unsophisticated but clean and comfortable hostelry near the docks. Of this fellow-passenger, too, I must duly report: a gentlemanly fellow of about forty years, an American, he had served under the British East India Company, and saw active service at Singapore during the mutiny, afterwards rose to the rank of captain in the American navy, and is now the commander of the Cuban navy, duly commissioned by Céspedes. I found this commander, F. L. Norton, well versed in all the subjects he conversed on, a total abstainer from liquor and tobacco, and a man who recognizes the dealings of Providence in the affairs of his life and business. I had long had a desire to hear something more than newspaper reports about the Cuban insurrection, and I availed myself of this opportunity of getting information from what appeared a reliable source. Captain Norton told me that there was no doubt of the ultimate success of the revolution, and he found no difficulty in disposing of the bonds at 75 per cent. discount; that the Cubans have ten thousand efficient men in the field well organized and well armed, who hold the mountains and carry on a guerrilla warfare; that they find no difficulty in landing provisions and munitions of war, and that all they lost of the "Fannie" cargo was nine carbines. The Spaniards, on the other hand, have lost a hundred thousand men since the insurrection commenced, and are heartily sick of it, calling Cuba the "grave of the Spanish army."

Captain Norton had fitted out the schooner "Pioneer" in one of the South American ports, where the belligerency of the Cubans has been acknowledged, and heavily armed her. His intention was to have taken her on a cruise to countries where Cuban bonds have been negotiated, for the purpose of showing the Cuban flag; but running up off Newport the revenue-cutter seized her, four miles out at sea, and brought her in; but finding nothing to hold her on, the captain of the cutter telegraphed to Washington for instructions, and in reply received orders to detain her.

The result was inevitable. The Government had seized a man-of-war belonging to a foreign

power and one mile beyond its jurisdiction, and placed itself in this position:—"I don't want to recognize your government as belligerent, but I have taken your ship; and now I must discharge it, and as I cannot discharge it as anything other than a Cuban man-of-war, I cannot avoid recognizing your belligerency." What the U. S. Government will do I cannot say. Captain Norton was notified, *sub rosa*, that if he slipped his anchor and ran out in the night the cutter would not see him. "Thank you," he replied, "but that will not suit me. You have brought this issue upon yourselves, and now I want a recognition of belligerency to the Cubans, or I shall enforce a claim of a million dollars for false seizure." I overheard the Captain of the cutter say with an oath that he wished he had never seen Captain Norton or his schooner.

The people of Newport amuse themselves with yachting, bathing, etc., but not least with trying to outvie one another in show and extravagance. The Pequot House reaps rich harvests, and the butchers must have a thriving trade if August Belmont's bill is a sample. I was told that it averaged fifty dollars per day.

A most interesting feature of this town is a ruin, which by general consent is permitted to be called the ruin of a wind-mill; but nothing is really known either of its purpose or age. It is built entirely of small stones, probably picked off the surface of the ground in the immediate vicinity. It is round, about 20 feet in diameter, with eight well formed gothic arches about 12 feet high and 4 feet wide. The building is about 30 feet high, and being covered with ivy and protected by handsome iron railing, it presents a picturesque as well as curious appearance.

An old man who saw me looking at the ruins told me that I should find something a great deal more wonderful down on the beach: "Solid masses of masonry cut right down smooth with lots of small stones stuck into it, and the mortar was as hard as any stone." I started off, eager to see this wonder of Newport, but only a very slight acquaintance with geology discovered to me at sight something truly more wonderful than the ruins, but nothing more uncommon than conglomerate limestone.

OCCASIONAL NOTES.

VIII.

St. Joseph, Mo.

Council Bluffs, Iowa, is curiously situated on a high hill or bluff three miles from the Missouri river, on the opposite side from Omaha. At the foot of the bluff is a large level plain, extending up and down the river for a long distance, known as Missouri flats. These flats of alluvial soil are very rich, and are among the finest lands for agricultural purposes to be found in the great West. For nearly two hundred miles above Council Bluffs they are from five to twenty miles in width, covering the space between two ranges of high bluffs. Large tracts of this land were bought by speculators some years ago, who hold it so high that settlers will not purchase; and instead of finding well cultivated farms all over these rich bottom lands, there are extensive tracts left to run wild. It is supposed that the Missouri river in its ever-shifting course has passed over the whole of this now level plain. It is difficult to tell from one freshet to another where its bed will be. Its course is more changeable than that of the Mississippi; though the latter is constantly altering its channel, and making many "cut-offs" across its ever-forming bows, it is said by old pilots that during all of these changes the Mississippi does not shorten its course, and when it cuts a channel straight across a neck of land in one place, it is certain to make a bow somewhere else, and thus keep the distance good.

In going from Council Bluffs to Omaha, you can take a street-car to the Missouri river, where you find the channel quite narrow and deep, and on crossing you pass over a level plain of a mile in width before reaching the foot of the bluff on which the city of Omaha is built. A few years ago the river ran along at the foot of the bluffs a mile to the west of its present channel; and when the next freshet comes it may resume its old course, and again run at the foot of the western bluffs, much to the joy of the Omaha people.

There has been a long and severe contest between Omaha and Council Bluffs for the terminus of the Union Pacific railroad, each claiming that it should certainly secure it. It now seems to be settled that Council Bluffs will be the eastern terminus of the road, which will, it is thought, give this place a marked advantage over her rival across the river. At present her hotel accommodations are much superior to those of Omaha. There is, however, now building a large hotel in the last-named city.

The Union Pacific Railroad owns a large tract of land on the flats at Council Bluffs, and a great amount of building is now going on there in order to accommodate the extensive railroad business that will result from the junction there of the Pacific and Iowa railroads. It is proposed to build a large union depot with first-class hotels adjoining.

Omaha is a well laid out city with many good buildings, and it has the appearance of being an older place than it really is. It is said, however, that its population has been gradually diminishing of late; and it is thought that its early expectations will never be realized. It is situated apparently on the best side of the river for securing the trade to the West, as usually places thrive better on the western side of the Missouri and Mississippi rivers than on the eastern side.

The Iron Bridge over the river at Omaha is a fine structure of its kind, resting on large iron tubes filled with cement, running up more than sixty feet above the river. The severe cold weather last winter caused some of the tubes to contract so that they cracked, but they were easily made secure with iron bands; the solid mass of cement inside of the tubes furnishes what is equal in strength to one solid pillar of stone reaching from the bridge sixty feet above the water to the bottom of the foundation, more than seventy feet into the bowels of the earth. The bridge will be used as a combined railroad, wagon-road and foot-bridge, and will be greatly appreciated, especially by those who have been subjected to the annoying experience of a winter transfer across the river.

In passing from Iowa into Missouri I was often reminded of the South. The people seemed less enterprising than those of the States through which I had just passed. They live in poorer houses, and apparently have fewer of the comforts of life. The State as a whole is rich in agricultural resources, but the blight of slavery will have to be removed before it can become a really prosperous State. It is gradually improving, however, and as an industrious class of people are free to settle there it will doubtless gradually become more thrifty and more like the neighboring States.

St. Joseph, on the east bank of the Missouri river, is a thriving city of over twenty thousand inhabitants, and is another exception to the rule that towns and cities thrive best on the west banks of the Mississippi and Missouri rivers. It enjoys a fine wholesale trade, and more goods are probably "handled" here than at any other point west of Chicago, with the exception of St. Louis. The iron railroad bridge across the Missouri river here will be a great help to the prosperity of St. Joseph, and she will soon have superior railroad connection with the far West. H. G. A.

SCIENTIFIC NOTES.

Protoplasmic life seems to have experienced a powerful enemy in the shape of quinine. M. Binz has recently investigated the physiological effects of this drug. He ascribes to it a great power of arresting the progress of fermentation and putrefaction, while at the same time it is a violent poison for low organisms. Fungi and bacteria, which invariably accompany fermentation, are killed by it, and consequently the process of decay is arrested. Among its other effects, it stops the motion of white blood corpuscles, and prevents them from leaving the blood vessels, while it destroys the power of certain substances to produce ozone. It likewise lessens the change of tissue in the body, and consequently diminishes the production of heat. By the application of this substance oxidation of the blood is decreased. When putrid fluids are injected into the circulation, the temperature of the body is augmented; but if these fluids be previously mixed with quinine, the increase is either prevented or greatly diminished. The quantity of urea excreted is much lessened by the influence of quinine.—*American Exchange*.

THE MOTION OF THE STARS.

Reader, did you ever on a clear evening, while gazing at the stars, consider the possibility of their being in rapid motion? To all appearance they are unchanging points of light in the great blue arch of heaven. "As fixed and immutable as the everlasting stars," is a comparison in the superlative degree. Of course, the stellar, not the planetary system, is now under consideration. But what if there be swift and diverse motion in the starry vault? It will not be incredible considering what we know of our own system. Indeed, science now asserts as irrefutable that motion is as true of the stellar systems of space as of our own familiar planets. But so inconceivably vast are the spaces dividing us from these remote luminaries, that a star would have to move hundreds of years with the swiftest velocity, in a direction diagonal to the line of sight, to produce a measurable variation from its position.

Dr. Huggins, the eminent spectroscopist, has given to the Royal Astronomical Society a statement respecting the motion taking place among the stars. His discoveries are certainly wonderful. It seems at first thought like folly to attempt to measure the rate at which a star is approaching or receding from the earth. The principle by which investigation has been guided in this direction can be made clear by illustration. A paddle-wheel turning in the water with uniform motion causes a succession of waves to arise, separated by equal distances. Now if the wheel be moved forward while turning, the wave-crests will be nearer together; but if it recede, the wave-crests will be further apart. So in reference to the stars, the inference is if a star is approaching, the light which comes to us from it will have its waves closer together, than if the stars were at rest, and vice versa. Then, again, the distance between these wave-crests of light involves a difference of color; a red and orange light are produced by the longer waves; a yellow and green light by the medium waves; while blue, indigo, and violet are produced by the shorter waves. So a star giving forth a red light, by a very rapid approach, would at once change from orange to yellow, and from yellow to violet; or, according as it might recede or approach, the light be caused to appear green or yellow, or even orange or red. But stars do not shine with a pure colored light, but with a mixture of all the colors of the rainbow. So that it is useless to attempt measuring the approach or recession of a star merely by its color. The spectroscopist has by far the most delicate means of accurate discovery in this matter. The rainbow-tinted streak forming a star's spectrum is crossed by known dark lines, and these serve as the true marks of measurement or mile-marks for the spectroscopist. If one of these lines in the spectrum of any star is seen to change toward the red end, the observer is aware that the star is receding, and that rapidly; if the change is toward the violet end, he knows the star is swiftly approaching. By this method Dr. Huggins was enabled to announce with some degree of certainty, that the bright star Sirius is receding at a rate exceeding twenty miles per second. With the aid of a fine telescope, fifteen inches in aperture (presented him by the Royal Society), Dr. Huggins has obtained the most wonderful information about the stars. Many of the stars are traveling very much more rapidly than he

had supposed. Arcturus, for example, is coming toward us at the rate of nearly fifty miles per second. He has also traced a tendency among the stars in one part of the heavens to approach the earth, while those in the opposite part of the heavens are receding from us. Thus we see that our former knowledge of astronomical phenomena is to be "revised and corrected" by inexorable science. J. H.

THE SOURCES OF THE NILE.

From the New York Herald.

And now for the long undiscovered mysteries of the Nile. They were three, and they are now reduced to one. They were, first, the sources of the great river; second, the supply of the annual inundation of Egypt; and third, the supply of the inexhaustible volume of the river through all the year, notwithstanding its course of over fourteen hundred miles through a roasting desert without a tributary, and the enormous quantities of its water exhaled by the sun, absorbed by the sands and used in the irrigation of the fields of Egypt. Sir Samuel Baker has solved these last two problems by actual observation. He saw for himself that the enormous spring rainfall on the lofty table-lands and loftier mountains of Abyssinia, through the Atbara and Blue Nile, bring down the annual inundation of Egypt. He saw, for instance, one night, as by a tidal wave, the dry bed of the Atbara changed into a deep and rapid river, half a mile wide; and this was but the beginning of the Abyssinian flood. Next, he saw for himself that the never failing stream of the Nile—the white Nile, or main river—is furnished from the equatorial rains which fill up those great equatorial lakes or reservoirs, to a point which maintains the steady volume of the river through all the dry season.

But the main question, the sources of the Nile, which Speke and Grant and Burton supposed they had discovered in the great equatorial lake, Victoria Nyanza, and which Baker supposed he had found in the Albert Nyanzi, to the westward, still remains unsolved, because the south end of the Albert Lake has not yet been explored. The south end of the Victoria Lake has been explored, and so far the sources of the Nile are settled, because between this lake and the Tanganyika there is a dividing ridge or plateau. The Victoria Lake, moreover, is three thousand five hundred feet above the sea; the Albert Lake is two thousand seven hundred feet, and the Tanganyika, according to Burton, is only one thousand eight hundred and forty-four feet above the sea level. But south of Tanganyika is the Chambezi river of Livingstone, which he is sure is not the Zambesi, flowing into the Indian Ocean, but which he thinks is the source of the Nile. This Chambezi, then, must flow around the west side of Tanganyika into the Albert Lake of the Nile, and, as Tanganyika is fresh water, and must, therefore, have an outlet, and as the rivers flow into it on the east side and the south end, its outlet must be on the west side or north end into the Chambezi. But if Burton is right in putting the level of Lake Albert some nine hundred feet above Tanganyika, this lake, first through the Chambezi, must next be discharged through the Congo into the Atlantic Ocean. If so, the sources of the Nile are the Lakes Albert and Victoria and the small rivers within their basins. The whole question depends upon Burton's measurement, right or wrong, of the altitude of Lake Tanganyika; and Burton, as a rule, is very careful in his observations.

This, then, is the Nile mystery which remains to be solved, and Livingstone remains at Lake Tanganyika to solve it. And here it occurs to us that with a light boat adapted for sailing or rowing, first coasting on the west side for the outlet of the lake, and then by following the stream which must be a large one, he can, within a month, settle the question which otherwise, in trudging about among those savage tribes on foot, he may never accomplish. Meantime, it is probable that Sir Samuel Baker, with his ample equipments, will solve this problem. If so, we trust that the chief of our Nile expedition will come out with him to share in the honors of his great success.

BIRDS.

There is nothing, perhaps, more remarkable in this interesting class of animated beings than the voice. The windpipe is wider and stronger in birds than in any other animals, and usually terminates in a large cavity, which augments the sound. The lungs, too, have greater extent, and as we have stated, com-

municate with internal cavities which are capable of being expanded with air—thus, besides lightening the body, giving additional force to the voice. The scream of the eagle seventeen thousand feet in the air, and thus more than three miles distant, may be distinctly heard, and the calls of flocks of storks and geese, beyond the reach of sight and equally remote, are often audible. And these wonderful powers of voice are infinitely diversified in their expression and use, from the simplest call to the most complicated and elaborate song. Every species of bird has a peculiarity of voice possessed by no other. By this variety of vocal endowment they are enabled to express to one another their wants and passions. This power of communication not only exists between the sexes, but between all individuals of the same species. The least experienced observer of nature knows, too, that the approach of danger is expressed by a universally intelligible cry, which if uttered by the wren, for instance, is understood by the turkey-cock, and vice versa. Of whatever species the one may be which first perceives the approach of a bird of prey, it is able to excite the attention of all the birds in the neighborhood by its peculiar cry of warning. As soon as the blue-tit utters her *Iss!* so indicative of fear and terror—which, nevertheless, she seems sometimes to do from pure love of mischief—the wood is silent in an instant, and every bird either listens for the enemy's coming, or hastens to the aid of the comrade who is attacked. This peculiarity is so marked, that in Europe the fowls have not failed to turn it to purposes of profit. They build a hut, thatch it with green boughs, and cover the roof with a plentiful supply of limed twigs. They then display a screech-owl or other bird of prey, imitate the sonorous cry of a jay or woodpecker in fear and distress, and birds of every size and species flock to the hut and are caught.

The tones of happiness and joy, by which one bird is able to call forth from another a similar expression of feeling, seem to be almost as universally intelligible. Nor is this joy shown by song alone, although when one little creature begins to sing the whole wood, or, among domesticated birds, the whole room, soon manifests its sympathy by a general chorus. The same is frequently indicated by single notes. In spring and autumn a great variety of species may often be noticed in hedges and bushes which seem to take great delight in the utterance of a common cry. Again when in confinement, birds may often be induced to sing by various noises, loud conversation, and above all by instrumental music, though on wild birds these means would produce no other effect than to frighten them away.—*Goodrich*.

PAPIER-MACHÉ.

"There's nothing like leather," was the old song of those who looked over the many uses to which dressed hide could be put. Now we say, there's nothing like paper; and surely paper has claims to rival even iron in the multiplicity of artificial shapes which ever-restless ingenuity contrives; and in its ready susceptibility to the purpose of the user, there is a future anticipated for it, of which the present use is but a faint foreteller.

From papyrus—paper older than history—up to the modern papier-maché, there is a long stretch of time in which the great value of paper was obscured, or perhaps exceptionally and imperfectly conceived in Japan. Comparatively few persons have any idea of the variety or magnitude of its applications even now, or of the many superior qualities it possesses over other material in many manufactures. In Europe it has received considerable attention, and may be found in all the various parts of architecture, from a complete church building in Bavaria (capable of seating 1,000 persons) having columns, walls, altars, roof, and spire of papier-maché, to the finest traceries of a Gothic screen. Some of the most tasteful halls in Britain and on the Continent are finished in it, in preference to wood. The mantels, and the mirror frames they support, are of its composition; and strange as it may seem, the very chandeliers, in their gilded elegance, are of this humble material. Its use in architecture can literally have no limit; for no one to-day can say what may not be made of it. In toys, tables, and *bijouterie* of all kinds, we have examples of its extensive uses, and suggestions of future applications; the latest instance is a wheel—carriage or car. Of its own composition, papier-maché never cracks, as wood, plaster, terra-cotta, &c., will do. In the same articles it can be made, if required, far lighter than plaster, terra-cotta, metal, or even wood. Neither heat nor cold affects

it; it can be sawed, fitted, nailed or screwed, quickly adjusted or removed, gilded, painted, marbled, or bronzed. It can be made light as cork, or heavy as stone; never discolours by rust, as will iron; is not affected by temperature or oxygen, as is even zinc. It can be made for a given thickness stronger than any white or rare marbles, and is even tougher than slate, quite as hard, and will not chip corners or slab off in strata. Under the American process of preparation its field has been increased. First of all, it is produced very cheaply. In architecture it can be supplied at, or nearly at plaster prices; and taking into consideration the price of putting up, costs no more, and sometimes even less. This depends on the size of the ornament, the larger being cheaper in proportion. Another improvement is in putting on the surface directly in the mould, the putting on of which, after coming from the mould, and the necessary carving, &c., incidental to making the ornament sharp, is the chief cause of expense attending the production in Europe. The American surface, even for the finest purpose, needs scarcely any after-finish. The manner in which this surface is produced also has the effect of bringing out the clearest delineations with the greatest accuracy, and when bronzed, the finest bronzed castings are not more perfect. Added to this is increased strength. Upon such surface imitations of the rarest marbles can be produced, as it takes a polish superior even to slate, and costs not half as much as the preparation of plaster of Paris, known as scagliola, and is infinitely stronger. Pedestals, columns, newel-posts, vases, clocks, and multitudes of other articles are made in strength and beauty.

Such is the new world of papier-maché. Possibly when the forests of the globe are regarded as curiosities, and the remaining groves are preserved with the same care that has guarded historic trees, the cast-off rags of mankind, and the otherwise useless weeds, reeds, and grasses of the marsh and swamp, will take the place of timber in construction, and many will welcome the change if for nothing else than that it will obviate much of the nuisance of frequent repainting.

Philadelphia has a most interesting example of this manufacture at its most advanced stage, in the product of the Parisian Marble Company. Here the operations are under the patent of Mr. Edward S. Judge, and for the carton-pierre and papier-maché work turned out, the claim is put forth that for exterior and interior architectural ornamentation this product is *superior to any other article now in use*; and the proof in support of this claim will be given. Strangers and citizens have one public evidence in this, that all the multiform ornamentation in the "Temple of Pharmacy" in the Continental hotel is made up entirely of this papier-maché, the gilding and encaustic painting being also the fine execution of the superior artists connected with the Parisian Marble Company.—*American Exchange and Review*.

THE NEWS.

AMERICAN.

The Erie railway shops in Jersey City were burned on Wednesday last. Estimated loss \$1,500,000.

Some one given to figures informs us that Mexico is enjoying her thirty-third revolution since 1821.

In the College regatta at Springfield the Amherst crew won, the Harvard boat coming in second, and Yale last of all.

H. W. Beecher will complete the twenty-fifth year of his preaching in Plymouth church, Brooklyn, on the 10th of October. The occasion is to be commemorated by appropriate services.

The Shakers contemplate progress! They have uniformly shaved two or three times a week; but they say "that we are physiologically wrong many of us have no doubt; and that we shall eventually change present habits we doubt still less."

The *Commercial Pathfinder* says official statistics show that 10,300 bales of raw silk were imported into this country in 1871, or 1,330,000 pounds, that its manufacture gave employment to 16,000 operatives, three-fourths being women and young persons; and that their wages amounted to \$7,200,000. It also says that for the year ending June, 1871, we imported silk goods to the value of \$52,945,000 and made \$30,000,000 worth.

The telegraph brings the unexpected intelligence that President Benito Juarez of Mexico is dead. Though of pure Indian race he has long been regarded as the ablest

man in Mexico. He became President in 1858; refused to recognize the imperial government of Maximilian; maintained continuous armed resistance to it; and after the withdrawal of the French achieved its overthrow; and has since held the office of President. Lerdo de Tejado, Chief-Justice of the Supreme Court, becomes, by virtue of his office, acting President, till another election occurs.

FOREIGN.

There are fifty female medical students at the University of Zurich.

On the 25 inst. the Mayors of Yeddo and of New York exchanged greetings by telegraph.

The execution of French Communists still goes on, a new batch being disposed of every few days.

Marquis de Noailles, the new French Minister to the United States, presented his credentials to the President a few days since.

The French Government has had to send troops into the Department of the Nord on account of troubles among the laborers.

From Russia comes the sad intelligence that the cholera is committing great ravages, especially in the vicinity of Moscow, from which city the inhabitants are fleeing by thousands.

All the European powers have accepted the invitation of the French Government to send representatives to a congress to be held in Paris, for the purpose of taking into consideration the metrical system.

Additional particulars are given of the attempt to assassinate the King of Spain. One of the horses attached to his carriage received seven bullets. Thirty arrests have already been made. The King's escape causes great rejoicing in Rome and other Italian cities, as well as in Spain.

A correspondent at Geneva has taken the trouble to telegraph that the Tribunal has dismissed the American claims for depredations committed by the Confederate vessels Boston, Sallie, Jeff Davis, Joy and Musie, and that the English demurrer, praying the arbitrators to exclude the cases of the Tallahassee, Chickamauga, Sumter, Nashville and Retribution, has been overruled; but as the Tribunal has resolved on keeping its deliberations secret until they are completed, little reliance can be placed upon such reports.

The woman question has taken a new turn in Scotland, in the County of Orkney. On the death of the late Inspector of Poor for the Parish of Stromness, the Parochial Board met and unanimously appointed the daughter of the late Inspector, who had been *de facto* the Inspector during her father's illness, to the vacant office. The appointment was duly intimated to the Board of Supervision at Edinburgh, who declared Miss Corsten ineligible, and dismissed her. Against this decision the local Board appealed, and directed the attention of the Edinburgh Board to the fact that by the interpretation clause of the Poor Law act the word "man" includes both sexes. The Board however insisted on obedience to their decision, and called on the Stromness Board to appoint a suitable Inspector. They accordingly met, and, after full consideration, unanimously appointed the same lady, calling on the Edinburgh Board to show the clause in the act which disqualifies her.—*Ex.*

RECEIPTS FOR THE CIRCULAR.

J. J. F., Jersey City, N. J., \$15.00; E. H., New York, \$1.00; A. P., Horseheads, N. Y., \$5.00; J. A. S., Philadelphia, Pa., \$1.00; J. G., Freeborn, Minn., 25 cts.; H. W. H., Siloam, N. Y., \$2.00; H. L. B., Fayetteville, Ark., \$1.00; W. F., Tamarack, Iowa, \$1.25; C. W. T., Salt Lake City, Utah, 25 cts.; J. Y., Manton, R. I., \$2.00; L. D. L., Kirkland, N. Y., \$2.00; W. F., Ozro Falls, Kans., \$1.00; W. A. J., Sutherland, Conn., 50 cts.; A. H., Newark, N. J., \$2.00; A. M. B., Prescott, Mass., \$1.00; A. F. B., Chico, Cal., \$2.00; T. W. F., Fort Dodge, Iowa, 50 cts.; J. A., Chicago, Ill., \$5.00.

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To S. W. S., Minneapolis, Minn.—To your first question—Yes, of course. To your second question—There is no dictation; we find a way in all such cases to have our wishes modified by the best judgment of others, and yet to act voluntarily.

Some dispositions see everything on its dark side. "Nice weather for corn," said a minister up the valley to one of his parishioners the other day. "Yes," said the old farmer, "but bad for grain and grass." A few days later they met again. "A fine rain we had yesterday," said the minister; "good for grass and grain." "Yes," was the reply, "but awful bad for corn."

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History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia, London, Trubner & Co. Price \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition; with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$2.00.

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